A

NARRATIVE

OF

CONVERSION TO THE FAITH

OF THE

PREMILLENNIAL ADVENT OF CHRIST

IN

1843.

WITH SUGGESTIONS AND REFERENCES DESIGNED TO AID SERIOUS INQUIRERS AFTER TRUTH.

BY JOHN STARKWEATHER.

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NARRATIVE.

It is often sneeringly said, respecting many of those who have been led to believe in the pre-millennial advent of Christ in 1843, that they have "*prayed themselves* into this belief," without the proper exercise of their reason; while others are confident that if the doctrine were true, our educated ministers and theological professors would certainly have ascertained it. I have, therefore, thought it might be of service to those who are particularly interested in the subject, to give a brief statement of facts pertaining to my own conversion to this belief, accompanied with some suggestions and references which may aid serious inquirers in their search after the truth.

In Nov., 1840, I was brought, through the abounding grace of God, into the state of mind designated by the apostle Paul in the following language:—"There is therefore now no condemnation to them who are in Christ Jesus, FOR the law of the Spirit of life

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in Christ Jesus hath made me *free from the law of sin* and death; FOR what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, *that the righteousness of the law might be fulfilled in us.*" "Being *made free from sin*, ye have your fruit unto holiness." "Thanks be unto God, who always causeth us to triumph in Christ." "How shall we who are *dead to sin, live any longer therein?*" On account of my possessing and professing such a state of mind, I was, as a matter of course, regarded with suspicion and treated with neglect, and my name was cast out as evil, by many who had before spoken of me and treated me as a worthy brother in the Lord. But I was made to realize in my own experience what the apostle meant, when he said, "I am *filled with comfort*, I am *exceedingly joyful* in all our tribulations." "None of these things move me;"—and what the Savior meant when he said, "Blessed are ye when men shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy."

In the month of Jan., 1841, I was for the first time led to read Miller's Lectures, and several other publications on the second coming of Christ. Such was then my state of mind, that I could feel no opposition to these nor to any other religious opinions which

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were entertained by devoted Christians; nor have I, at any time since, had it in my heart to speak of those who embraced these views, in such a way as to grieve or offend one of "Christ's little ones," for I felt that it were better that a millstone were hanged about my neck and that I were drowned in the depth of the sea. But still, I could see no reason or consistency in such views of the Bible as Miller and others entertained, in relation to this subject; and as I had been led practically to adopt the anti-Protestant sentiment advocated by Prof. Stuart, under whose instruction I studied for the ministry, that the books of Daniel and Revelation cannot be accurately interpreted by those who are unacquainted with the original languages,* I thought it not strange, that such men as Miller should entertain such irrational and inconsistent views of the prophetic scriptures.

During the two past years, since that time, I have attended much to the study of the prophecies, in the way in which, I have reason to believe, they have generally been studied by ministers and others: i. e., I have read Newton, and Faber, and Smith, and Campbell, and Edwards; and in connection with them, I have read the Bible, always feeling, however, that it would be presumption in me to suppose that I could understand the prophecies, without the aid of some one of these

* See Biblical Repository of 1835, p. 62; also Hints on Interpretation of Prophecy, p. 44.

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distinguished expositors, and that it would be next to sacrilege to question the correctness of their views respecting a temporal millennium. My mind, however, was often perplexed with the disagreement of these writers among themselves, and with the impossibility of explaining many passages of scripture in accordance with the views of either of them.

When Prof. Cowles began to write on the prophecies in the Oberlin Evangelist, advocating a temporal millennium, I was cheered with the hope and expectation of having all my difficulties and perplexities removed. Accordingly, I read all his communications carefully, and with deep interest. Although his views appeared more consistent, in some respects, than those of other writers, except Pres. Edwards, with whom he appeared very nearly to agree, still many important prophecies remained uninterpreted, nor could I see any rational and consistent method of explaining them in accordance with his views. I was still, however, very confident that they might, and must be explained consistently with the idea of a temporal millennium, and that I should be able so to explain them when I should have the requisite time and "helps" for the purpose.

During the last summer I have listened to several lectures, and read various publications from those who believe in the second coming of Christ in A. D. 1843. But their views appeared to me more and more inconsistent

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and irrational, so much so, that when at the second advent camp-meeting in Taunton, in September, I felt constrained to join with brother Hawley, of New Bedford, in attempting to expose what appeared to me to be their absurdities, but which I now see were absurdities to me, for the same reason that to go in a certain direction in a large city or in a strange country, in order to reach a particular place of destination, appears absurd to one who has unconsciously lost the points of compass. The whole difficulty was in myself, in my long established belief, the correctness of which I had never thought of questioning, that the future heaven of the saints was to be somewhere in the regions of space above us, and that there would be a temporal millennium before this state of our probation should close.

From the Taunton camp-meeting, brother Hawley went with me to the place in which I was then laboring, to aid in a protracted meeting. There, our labors in the meeting occupying only the afternoon and evening of each day, we proposed to devote each forenoon to the study of the Scriptures, without note or comment, with a view to ascertain more satisfactorily their import in relation to the subjects discussed by the Millerites; for although their views appeared to us both to be very inconsistent and absurd, yet we were unprepared to show, as we felt we might and ought to do, what the Scriptures did teach on

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these subjects. I never so fully realized, and so deeply felt, as I did at that time, that with the Holy Spirit promised to guide us into all truth, I might understand the Scriptures for myself, without any reference to the opinions of commentators or expositors. And having no other book but the Bible then within our reach, after expressing to each other our feelings respecting the promise of the Spirit to guide us into all truth, we bowed together before God, and as to myself, with a confidence of being guided into the truth which I had never before felt. I must also say, that this was the first time I ever attempted to search the Scriptures for myself, without note or comment, and without any reference to what others had thought or written, to ascertain their true import in relation to this subject. After spending a season in fervent prayer, we commenced our examination, comparing scripture with scripture, first, with reference to the location of the future residence of the saints, and then with reference to the *pre* or *post*-millennial advent of Christ, both expecting to be more convinced that the Millerites were deluded in relation to these points, yet willing to admit and to defend whatever we should find to be truth. We had not spent more than six hours in our examination, before we were led to see, beyond our ability as honest Christians to doubt, that the saints are to reign with Christ *forever* ON THE EARTH —that *this earth*, when the works of the devil

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in it and upon it are burned up, will become the "new earth" which we, according to his promise, are to look for, as the everlasting habitation of the righteous—and that the second coming of Christ will be before any such millennium can occur as we had been taught to expect. In coming to these conclusions, I was peculiarly startled to find that I was being led so far into Millerism; and I was strongly tempted by that consideration, and by others associated with it, to shrink back, and to question the soundness of these conclusions. But on reviewing again and again the ground which we had passed over, I could not resist the conviction that, in respect to the points already examined, the views of the "Millerites" were in accordance with the word of God; and in yielding my heart to these convictions of my understanding, I was filled with inexpressible peace and joy, the same in kind, though superior in degree, that I had experienced in yielding my heart to the doctrines of regeneration and sanctification.

I now found myself in an entirely new point of observation respecting the prophecies—a point from which I saw such harmony, and beauty, and glory in all the Bible, and especially in the prophecies, as I never saw before. It was like surveying a large city from the top of some commanding eminence, after having travelled over it for some months, in vain, with a view of becoming acquainted with the true direction and rela-

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tive position of its numerous streets, wharves, and public buildings.

The conviction is irresistible, and immediate, that, from that position, you can in due time, gain a correct idea of the situation of each, in reference to every other point, and every other object.

We now pursued our examination of the Scriptures with unspeakable satisfaction and delight, with reference to the nature of Christ's kingdom, the land of promise, and the restoration of the true Israel to this, their own promised inheritance, together with all the departed saints, who are "heirs with us of the same promise."

In this examination we did not attend particularly to the visions of Daniel, supposing that we could better understand these, after we should have ascertained the import of other parts of the Bible in relation to this subject. On this account, our time being limited, we did not then become satisfied respecting the *time* of Christ's coming. In other words, we were not yet convinced that this world's probationary state would be closed up by the coming of Christ in A. D. 1843. But after having such an experience of the faithfulness of God, in so far guiding me by his Spirit to a knowledge of the truth, I felt assured that I should be made to understand the historical prophecies of Daniel and John, including the times and seasons therein specified, whenever I should investigate them, as

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I had done other parts of the Bible, with reference to those points which had now become so delightfully plain and intelligible to my apprehension. Respecting the prophetic periods of time, I was not so readily satisfied, on account of the dust that had been thrown into my eyes by what Professor Cowles had written, for the purpose of showing that a day in prophecy is never to be reckoned as a year. But after a careful and prayerful investigation of the subject, with particular attention to the various historical events which might be supposed to be a fulfilment of these prophecies, as it respects the periods specified, my mind was set perfectly and delightfully at rest. Admitting that Professor Cowles' opinion of the passages to which he referred in Numbers and Isaiah, and other literal historical narrations, is correct, I could see no reason why they should be made a rule for interpreting the prophetic periods found among the *symbolical predictions* of Daniel and John; while it became perfectly plain, after a proper examination of the Scriptures in connection with historical events, that a day in these prophecies was intended to be understood as representing a year—a week, seven years, a month, thirty years, and a year, three hundred and sixty years; and that they had thus, in every case, been exactly fulfilled, except the ending of those periods, which bring us down to the coming of the Lord.

When I had become satisfied of this, I

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could not, of course, avoid the conclusion, that in the year 1843 Christ would come in the clouds of heaven, to raise the righteous dead, to change the righteous living, and to destroy all the wicked, with all the works of the devil, and to set up here his everlasting, glorified kingdom; and in yielding my heart to this truth, that peace of God which passeth all understanding, and which had, for some time been flowing like a river through my soul, swelled to almost an ecstacy of joy. It was the same "joy in the Holy Ghost" which I had often before experienced at intervals, only now it became more permanent, and gave me a liberty and an energy in doing good to others, which I never had before. I seemed to understand the full import of the Saviour's declaration, "Ye shall know the truth, and the truth shall make you free;" and since then, I have understood, as I never did before, the value and importance of this doctrine, in connection with the doctrine of holiness, for preparing us for the coming of the Lord. I had before been very confident that all religious experience and religious action which should result from the belief of this doctrine, must be selfish in its character, and therefore spurious. But now I *know* that such an opinion on this subject, let who will entertain it, is both unscriptural and false.

Here I must also testify, that I have never come to the knowledge of any truth, the evidence of which has continued to accumulate

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and to brighten from every quarter, filling the soul with unspeakable and perpetual joy, as it does in relation to this subject; and nothing has contributed more to cause this constantly accumulating evidence to glow with soul-captivating radiance, than the productions of those that have written and spoken against it. In this respect, I have been peculiarly benefitted in reading Professor Stuart's "Hints on Prophecy," and in hearing President Mahan express his objections and views; while I have been led most earnestly to desire and pray, that these teachers in Israel may be delivered from those habits and influences, by which they are so astonishingly blinded to the truth on this subject; and may cease to join with the slumbering virgins, and with the wicked of every description, in saying, "My Lord delayeth his coming."

In closing this narrative, I feel it my duty to advert to a remark which is sometimes made, and which is adapted, if not designed, to perpetuate the ignorance of such as choose not to search the Scriptures for themselves on this subject. It is said that "the most, if not all of the educated ministers who are believing in the coming of the Lord this year, are those who had previously been proscribed, or treated with jealousy and suspicion by their brethren, as heretical in some of their opinions." Now so far as there is any truth in this remark, it amounts to this, that these ministers had previously been willing to sub-

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mit to the reproach, or persecution, which every minister of the so-called "standing order" must unavoidably endure, however holy and useful he may be, who dares to entertain and express any opinions respecting the truths of the Bible, not by their brethren deemed orthodox. And here let it be remembered, that in enlightening and guiding men, the Spirit of God acts in accordance with the established laws of their minds, while none have the *promise* of being guided into the truth, except such as do the will of the Lord *at all hazards.* Such ministers as are here referred to, then, are the only ones who can reasonably be expected to be guided into the truth.

Here, probably, will be found one of the principal reasons why so few liberally educated ministers have yet been led to apprehend and preach the truth on this subject. They know that if they should avow their belief in the pre-millennial advent of Christ in 1843, they would, at once, be proscribed by their brethren as heretical in their views, or sneered at as foolish, fanatical "*Millerites;*" and that the probable result would be, to deprive them and their families of their present means of a comfortable subsistence. And while men are influenced at all by such considerations, it is both unreasonable and unscriptural to expect that they will be guided to a knowledge of the truth.

In view of what I have now stated respect-

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ing my conversion to the truth pertaining to this subject, the reader must be prepared to credit my sincerity, and my sanity also, if he knows anything of Christian experience, when I affirm, that *I can no more reasonably or safely doubt that Christ will come to close up the scene of this world's probation, during the present year, than I can doubt that the doctrine of regeneration is a doctrine of revelation.*

And here I must say further, that if that experience by which evangelical Christians are assured that their views of the doctrine of regeneration are correct, is not all a delusion, then my testimony in regard to the truth of this doctrine, may safely be relied on. I find it as clearly taught in the Bible, and have had, and do have continually, the same in kind the *very same*, sealing witness of its truth on my own heart; while the preaching of it, in almost every place, is attended with the same converting and sanctifying power.

And now does any one inquire, "What shall you think and what will you do, if after all, Christ does not come this year?" My reply is, I cannot now determine precisely what I should think, or what I should do in such a case. But I am sure of this, that since God has led me to believe that he *will* come this year, as his word abundantly teaches, and has brought me by his Spirit through this truth to rejoice and confide in him, as I never did before, he will not then leave me,

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but will teach me what to think and what to do, if he does not come; and especially am I sure that he will *so* teach me, that I shall then be saved from treating the Bible, and Christian experience, as they are now treated, by those who are trying to persuade themselves and others that the thousands of devoted Christians who are proclaiming and looking for the coming of the Lord this year, are following cunningly devised fables.

JOHN STARKWEATHER.

Boston, January, 1843.

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SUGGESTIONS AND REFERENCES.

Does the reader now inquire, "How can *I* ascertain, so as to be perfectly satisfied, that these views of this subject are in accordance with the word of God?

In answering this inquiry, let me submit to your serious consideration and careful examination, the following suggestions and references:

1. *If the end of all things* is *so near at hand, it is unspeakably desirable and important that you should* know *it.*

Whatever may be *said* on this subject, every individual *knows* that if the Lord is coming this year, it would be his duty, and if he were a true believer in the doctrine he would feel disposed to conduct very differently, if not respecting his own spiritual interests, certainly in respect to the spiritual interests of his friends and neighbors, from what he would ever do without this belief. Every one feels that he has a work to do with reference to his fellow-men, when the time has come for the midnight cry to be sounded, which could not have devolved upon him before. And does not the fact that God has made us susceptible of such convictions and

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feelings, afford a good and sufficient reason for supposing that he would furnish us, in some way, with information so desirable and important respecting the time of Christ's coming to judgment? In accordance with this reasonable expectation, did he not give information of the destruction of the old world 120 years before it came? Did he not also, seven days before, expressly make known the *very day* when this destruction would commence? Gen. vi. 3; vii. 4. Yes, if the end of the world is to come this year, *you feel that you want to know it now.*

2. *Do not suppose that these views cannot be in accordance with the word of God, because they are, in some respects, different from those which were entertained by intelligent and pious men in former times.*

You will find that the great majority of the intelligent and pious of former times, until the days of Dr. Whitby, who died in A. D. 1727, believed in the pre-millennial advent of Christ. Yet the time of his appearing, and many of the circumstances and events connected with the setting up of his kingdom, were not understood by them as they are now being apprehended; and for the obvious reason, that these are among the things referred to in Dan. xii. 4, 9, where it is said, "The words are closed up, and sealed to the time of the end." "Shut up the words, and seal the book, even to the time of the end."

3. *Believe with unwavering confidence, that*

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"*at the time of the end*," i. e. *just before the Lord comes, the truth in regard to the time of his coming, together with the circumstances and events connected with the setting up of his kingdom*, MAY BE UNDERSTOOD.

It is indeed said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." But we are nowhere told that no man ever *shall* know *the year* during which Christ will come. If *this* passage is to be so understood, it makes it equally true that the Son of God himself will not know when he is to come to judge the world, till he gets here! But the passage merely affirms that the *day* and *hour* was, *at that time*, known only to the Father. But the same divine Teacher has said, in Matt. xxiv. 33: "When ye shall see all these things," (that is, the signs which he had just specified,) "*know* that it is near, even at the doors:" and in Dan. xii. 10, that at the time of the end "the wise *shall understand*." Besides, what a reflection upon the character of God must it be, to suppose that in a professed *revelation* of future events, the definite and specified periods contained in it, which evidently relate to the time of Christ's coming, are never to be understood!

It is also said in Acts i. 7, "It is not for you to know the times or the seasons which the Father hath put in his own power." But in the next verse it is said, "Ye shall *receive power*, after that the Holy Ghost is come upon

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you, and ye shall be witnesses unto me"—witnesses of what the Holy Spirit is promised to do. And what is he promised to do? Why, "he shall guide you into all truth, and teach you all things, and show you things to come." John xiv. 26, and xvi. 13. Of course at the "time of the end," the visions of Daniel *may* be understood, including those prophetic numbers and periods which close with the coming of Christ and the resurrection of the dead.

You will find also, that, before the seventh and last trumpet sounds, *all* who will be caught up to meet the Lord in the air, *will* so believe that he is near, even at the door, that they will, with prepared hearts, be looking and waiting for his appearing. For God has declared that, "at the time of the end," "*none of the wicked* shall understand, *but the wise shall* understand." Dan. xii. 10. This declaration evidently excludes *all* the wicked, and includes *all* the righteous, and affirms, of course, that all the righteous will understand, —not with the intellect merely, for this is true of many wicked, but *with the heart*, through the enlightening and sealing operations of the Holy Spirit,—what is said in the book of Daniel, respecting the *time* of Christ's coming. "Then, shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."

4. *Carefully notice the predicted signs which*

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show that the "time of the end" has now come, when the time and circumstances of Christ's coming may and will be understood, by all the truly righteous.

See how strikingly Dan. xii. 4, and 10, last clause, are now being fulfilled. Read also Matt. xxiv. 29—31, and then, if possible, obtain an interview with some individual who witnessed the darkening of the sun on May 19th, 1780, and the thick, fearful darkness of the succeeding night, notwithstanding the moon was then full-orbed in the midst of the heavens. Gain an interview also, if possible, with some one who witnessed the shower of stars that fell to the earth on the night of Nov. 13, 1833; and remember that just such a phenomenon is described as having occurred on the night of Nov. 12, 1779, and visible from South America to Germany and Greenland. Ask yourself what phenomena can be expected to fulfil these predictions, if these have not done it. Notice also the striking fulfilment of Luke xxi. 25, 26, 28; 2 Tim. iii. 1—8; and 2 Pet. iii. 3—7. Then read Nahum ii. 3, 4, and as you think of our rail-road cars, "seeming like torches, and running like the lightning," remember it is "the day of God's preparation" "utterly to cut off the wicked." Read from chap. i. 15. Read also Isa. ii. 1—5, together with Micah iv. 1—5, which tell us what "many people" will say in the "last days," when Christianity is extolled by the nations; and then notice in the

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verses immediately following, in Micah iv. 6, what God says he will do in that day, when these ideas of a temporal millennium are so prevalent among the people. See also what follows in Isa. ii. 6—22.

5. *Do not admit that any views which you have ever heard expressed on this subject are correct, without an independent examination of the Scriptures for yourself, to see whether these things are so.*

You will not, of course, believe, nor do we wish you to believe, that *our* expositions of the Bible are correct, until you have diligently, prayerfully, and satisfactorily examined for yourself. And to induce and guide to such an examination, is the sole object of these pages. That you cannot *safely* adopt the views of other expositors, will become evident, when you consider that scarcely any two of them can be found to agree in their views, of even the most important points pertaining to this subject. One of the most learned and consistent among them, Prof. Bush of the N. Y. University, so interprets the prophecies as to affirm that the temporal millennium which many are now looking for, is already past. Prof. Stuart, of Andover, and many others, adopt and undertake to defend that view of the prophecies contained in the books of Daniel and Revelation, which was entertained by Josephus, an interested, carnal Jew, and Rollin, a bigoted Roman Catholic, who lived *before* the "time of the end," when the

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words were "closed up and sealed." In thus pretending that the periods of time specified in these prophecies have been literally fulfilled, they are obliged, virtually, to surrender the Bible into the hands of Infidels and Universalists; for it never has been and never can be shown that they have been thus fulfilled. It should be observed, however, and this is expressly admitted by Prof. Stuart, that the "great mass of interpreters," since the time of the end commenced, both in England and America, have been agreed, as we are, in understanding the days, designated in the books of Daniel and Revelation, as the representatives or symbols of years; and yet, to avoid admitting the doctrine of Christ's coming in 1843, this opinion of the great mass of interpreters is abandoned for that of Josephus and Rollin! It is particularly noticeable also, that almost every individual who undertakes to oppose this doctrine, is ready to admit, as Prof. Stuart himself has affirmed, that they "*do not know* that Christ will *not* come this year." It is evidently *unsafe*, then, to confide in the opinion of any religious teacher on this subject, however learned or pious he may have appeared to be. Besides, you should remember that you are required to search and understand the Scriptures for yourself, and that you must give an account to God for yourself, in respect to the views you entertain of their import.

6. *Believe that* YOU MAY, *and expect that you*

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will, *by pursuing the right course, very soon ascertain what the Holy Spirit designed to communicate, in relation to every important point connected with this subject.*

You may be told that it is presumption in *you* to think of understanding the prophecies, unless you are able to read the Scriptures in the original languages, and have studied books which treat of the proper principles of interpretation. But be not deceived by such anti-Protestant and anti-Scriptural sentiments. Remember that the Bible was originally written for the common people, to be understood by the common people, by just that method of studying it, which it is possible and natural for them to pursue. When it can be proved, in opposition to the united testimony of all the most competent judges who have lived during the two past centuries, that our present translation of the Bible is not in all essential particulars correct; then, and not till then, may you admit that none but learned men and theological professors can gain a correct understanding of the Scriptures. And do not suppose that you cannot, *in a very little time*, ascertain the truth pertaining to this subject. By observing the directions here given, with the references appended to them, or with a good concordance, *twenty-four hours' time*, will be amply sufficient to become perfectly satisfied respecting the main points of inquiry.

7. *But that you may be sure of being guided*

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by the Spirit in searching for truth, you must be in a state of entire consecration to God.

Let all your powers be completely submitted to the guidance of the Holy Ghost, in promoting Jehovah's interests, having no will and no interests of your own, of any sort, to consult or to think of in admitting and avowing the truth. The simple, honest, cheerful language of your heart must be, "Lord, what wilt thou have me to believe and do?" while you are so satisfied with the service and the favor of God, that you will count it all joy should you be made a partaker of Christ's sufferings, in having your name cast out as evil and deluded, by all the wise, and learned, and reputedly pious, in the church and out of it. Without this state of mind, you have no promise of being guided by the Spirit to the knowledge of any truth contained in the Bible; and without it you will be very unlikely to apprehend the truth in relation to *this* subject, which summons you directly, as it were, before the tribunal, and into the immediate presence of that God, who says, "Without holiness no man shall see the Lord." You may expect to find it emphatically true here, that "If thine eye be evil thy whole body shall be full of darkness," as it evidently is with the vast majority of professors and ministers of religion, at the present time; for they know, and are constantly affirming, that they always come short of perfect obedience, and this is the

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same as to say that they are all the time sinning against God, while those only who "*do the will of the Lord*," have the promise that they shall "know of the doctrine whether it be of God."

Come, then, immediately to Jesus, with the spirit of entire consecration, confiding implicitly in him, as your "wisdom, and righteousness, and sanctification and redemption;" expecting that, as your "Horn of Salvation," he will "perform this mercy promised, that you, being delivered from your enemies, may serve him without fear, in holiness and righteousness before him all the days of your life." And be not stumbled should you find some individuals professing to be in a state of entire consecration, who do not believe in the pre-millennial advent of Christ in 1843. It is, doubtless, yet to be determined in the case of many such persons, whether they are so baptized with the Holy Ghost, as to be wholly uninfluenced by any worldly and selfish considerations. It is evident, also, from my own experience, as already related, that persons who have the witness in themselves that they are altogether right in the sight of God, may long be deterred from gaining a correct knowledge of the truth on this subject, by certain early imbibed, and long cherished, though erroneous opinions, and methods of interpreting Scripture. Many such persons, especially ministers, and theological professors, will undoubtedly be left,

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under some such influences, to remain in ignorance respecting the time of Christ's coming, till very near the day of his appearing; that the wisdom of God may be more conspicuously manifested, as it was at his first appearing, and as it is now being manifested in every part of the land, in causing the "foolish things of the world to confound the wise, and things that are not, to bring to nought things that are."

8. *Having consecrated yourself entirely to God, begin immediately to search the Scriptures without note or comment;* comparing spiritual things with spiritual, relying with expecting confidence on the teachings of the Holy Ghost, and determined to continue your search, till you are satisfied that you have gained the precise views of this whole subject which God intended we should entertain.

Let all the passages pertaining to each point of inquiry be brought together and compared, remembering that only that view is correct, with which all these passages, or the greater number of them, can most easily and naturally be made to harmonize.

1. *In respect to the future everlasting abode of the saints with Christ in his kingdom.* Examine and compare all the passages here referred to, noticing particularly the nature and duration of the promise made to *Abraham* AND *his seed.* Has the promise ever yet been

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fulfilled? Can an "*everlasting* inheritance" be taken possession of in this mortal state? Gen. xii. 6, 7; xiii. 14, 15; xv. 7, 18; xvii. 8; xxvi. 3, 4; xxviii. 13; xlviii. 4; Heb. xi. 8, 9, 13, 39, 40; Acts vii. 5.

Who are Abraham's seed and heirs with him to this promised inheritance? Rom. ii. 28, 29; iv. 13—16; x. 12, 13; Gal. iii. 7, 8, 9. Compare John viii. 39, 40; Rom. ix. 6, 7, 8; Gal. vi. 15; Rev. ii. 9.

How do the heirs become such? Gal. iii. 14—29.

Is Christ now on his own proper throne where he is to reign forever with his saints? Matt. xi. 27; xxviii. 18; John iii. 35; Eph. i. 20, 21, 22; Ps. cx. 1; Heb. i. 3, 13. Compare 1 Cor. xv. 24—28; Rev. iii. 21; Ps. cxxxii. 11, 13, 14; Luke i. 32, 33; Isa. ix. 6, 7; xxiv. 23; Ps. ii. 6. Now, with reference, still further, to the future abode of the saints, compare Ps. xxxvii. 11, 29; Matt. v. 5; Dan. vii. 13, 14, 17, 18, 27; Rev. v. 10; xi. 15.

Is it anywhere intimated in the Bible, that Christ will ever leave the earth again, after he comes to it personally the second time? You may here be reminded of what is recorded in John xiv. 2, 3. But where is "his Father's house?" Compare the passages last referred to above, with Matt. xiii. 43, and Gal. iv. 26 with Rev. xxi. 2, 3.

What is Christ now doing to prepare a place for his disciples? Rom. viii. 34; Heb.

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ix. 24—28; 1 Cor. xv. 24, last clause 25; compare Heb. xi. 39, 40.

2. *Is "the Kingdom of God," "the Kingdom of Heaven," or "the Kingdom of Christ," so often spoken of by the sacred writers, already set up, or is it yet to be established?* Consider what is generally understood by a kingdom among the "common people," for whom the Bible was written. Can they conceive of two kingdoms existing on the same territory at the same time? Then notice that John the Baptist, Christ, and his Apostles, all speak of "THE *kingdom of God*" as something which their hearers, the Jews, had often heard of. But how could they have known anything about it, unless "the kingdom" thus spoken of were the same as that spoken of by Daniel, and alluded to by the rest of the prophets, where they refer to the future throne and reign of the Messiah? Now what ideas of the nature of this kingdom, and of the time of its commencement, would be gained, by an unprejudiced mind, from reading the visions in the 2d and 7th chapters of Daniel?

Let them be examined in the following manner. (1.) Read chap. ii. 1—31,36, with chap. vii. 1, 2, 3, 15, 16, 17. (2.) Chap. ii. 32, 37, 38, 39, with chap. vii. 4, 5, 6. (3.) Chap. ii. 33, 40, with chap. vii. 7, omitting the last clause; read also verse 19. (4.) Chap. ii. 41, with chap. vii. 7, last clause; verse 20, first clause, and verse 24, first

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clause. (5.) Chap. ii. 42, 43, with chap. vii. 8, 20, after the first clause, verse 24, after the first clause, and verse 25. (6.) Chap. ii. 34, 35, 44, with chap. vii. 11 and 14, first clause, and verse 27, first clause. (7.) Chap. ii. 45, with chap. vii. 9, 10, 13, and 14, last clause, 21, 22, 26, and 27, last clause.

Could you believe, without any other evidence than is presented in these chapters, that the kingdom of God would be established or commenced while any earthly kingdoms were in existence? And yet all commentators and expositors of the Bible refer us, as indeed they ought, to these chapters, for the true idea of the phrase "kingdom of God," as used in the New Testament.

Do the sacred writers of the New Testament represent this kingdom as set up before Christ's ascension to heaven? See Matt. iii. 2; iv. 17; x. 7; Mark xiv. 25; Luke xiii. 28; xxii. 29; xix. 11—27; xxiii. 42; Acts i. 6.

Do they represent it as still future in the days of the Apostles? If so, how far future? With Luke xix. 11—27, compare Matt. xxv. 34; Luke xxi. 31; 2 Thess. i. 5; James ii. 5; Heb. xii. 28; 2 Pet. i. 11; 1 Cor. vi. 9, 10; Gal. v. 21; Eph. v. 55; Matt. xiii. 24—30, 36—43; Rev. xi. 15—18; 1 Cor. xv. 50; 2 Tim. iv. 1. See also and understand 2 Pet. i. 16—18, compared with Matt. xvi. 28 to xvii. 9; and then Rev. xx. 4—6, and xxi. 2—4.

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The kingdom of God is said, by our Savior, to be "like," or "is likened to," a great variety of things. But in all such cases the phrase is used (*by metonymy*) for some circumstance or transaction pertaining, or having reference to this kingdom, as yet future; for surely the kingdom itself cannot be, literally, like *all the things.*

But how shall we understand those passages which seem to teach that the kingdom of God is the reign of grace in the heart? Compare them with those already referred to: especially compare Luke xvii. 21, and Rom. xiv. 17, with Luke xiii. 29; John iii. 3, 5, and Coll. i. 13; and ask yourself how we can *enter* INTO, be *translated* INTO, and *sit down* IN, that which is *within us.* In respect to Luke xvii. 21, see the correct translation given in the margin.

For an illustration of what is represented in the Bible as now going on with reference to the kingdom of God, see 1 Kings vi. 7.

3. *Are the Jews, as a distinct people, to be returned to the land of their fathers, before the coming of Christ to raise the dead? And are they now entitled to any peculiar privileges or blessings as a people?*

Here notice, particularly, the period during which they were to be rejected and punished, as a nation, as threatened in Deut. xxviii. 15—68; (notice particularly verses 20, 21, 22, 24, 29, 33, 45, 46, 48, 51, 61,) and in 1 Kings ix. 6, 7. Then read 2 Kings xvii.

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1—23, and notice at the top of the page, B. C. 742. So much for the tribes of Israel.

Respecting the tribe of Judah, see Isa. vi. 8—12; Jer. ix. 16; Jer. xxv. 8—23, noticing particularly verses 9, 12, 18, 27; 2 Chron. xxxiii. 9—11, noticing, at the top of the page, B. C. 677, just 65 years from the beginning of the reign of Ahaz, as predicted in Isa. vii. 8. Since that period the Jews have never been an independent people, (see Neh. ix. 32—37,) although kings of the house of David, continued to reign on David's throne in Jerusalem, *as tributaries* to Assyria and Babylon, until the captivity of Zedekiah, king of Judah, as predicted in Ezek. xxi. 25—27, and recorded, as history, in 2 Kings xxiv. 18—20; xxv. 1—10.

Compare Luke xxi. 24, and Rom. xi. 25, with Dan. ix. 26, 27, last clause, and viii. 14.

But how shall such predictions and promises be understood as are found in Isa. xi. 11, 12; Ezek. xxxvi. 24, 28; xxxvii. 21, 22; Rom. xi. 26? See who are the true Israel on p. 22. Then compare Isa. lxv. 17—19, with Rev. xxi. 1—4, and 2 Pet. xi. 13. See also Dan. vii. 18, 27, and Ezek. xxxvii.

4. *Is there to be a millennium*, i. e., *a thousand years of universal holiness, on earth, before Christ comes to close up the scene of this world's probation?* Is there a single passage in the New Testament which clearly teaches it? If so, find it. Do you refer to the 20th

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chapter of Revelation? And what does that say about it? Does it say that the *spirit*, the *faith*, or the *piety*, of the martyrs "lived and reigned" *in the saints* for a thousand years? See Rev. xx. 4, last clause. Does it say that the "souls" of the martyrs *only*, lived and reigned with Christ? Compare the passage carefully with Rev. xiii. 8; compare also verse 5, with 1 Cor. xv. 21—23; Luke xiv. 14; 1 Thess. iv. 16. Is it not clearly implied in verse 6, that *all those persons* who do not have part in the first resurrection, that they may be priests of God, and of Christ, and may reign *with him*, will suffer the second death?

Is it anywhere said in this, or in any other chapter in the Bible, that after a millennium of universal holiness, there will be a great apostacy, so great that, as Pres. Edwards has said, "much the greater part of the world will become visibly wicked, and open enemies of Christ?" Where is there any prediction of such an apostacy, and of the means and agencies by which it is to be brought about, or of events which are to transpire while it is going on, as there is in respect to the apostacy referred to in 2 Thess. ii. 3—12? Is it not manifest, (see verses 7 and 8,) that Satan will be shut up in his prison till all the wicked, Gog and Magog, are found in the four quarters of the earth, perfectly prepared for the battle to which he will attempt to gather them? And if Satan had nothing to

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do with it, how could they have come to such a pitch of wickedness, on the supposition of a great apostacy?

Do you inquire how such a multitude of wicked persons came to be in the four quarters of the earth, after Christ's reign of a thousand years on the new earth? See verse 5.

In reading the 8th verse, you will notice it does not say that Satan shall go out to deceive the nations, *and* to gather them together to battle; but, "he shall go out to deceive them, *to gather them*," &c., i. e., deceive them *in that way*.

Respecting a thousand years of prevailing peace and righteousness on earth, before the final coming of Christ, see Dan. vii. 21, 22, 11, 13, 14, 23—26; 2 Thess. ii. 8; Matt. xiii. 24—30, 36—42, 49; xxv. 1—12; 2 Tim. iii. 12, and ii. 12; Rom. viii. 17—23; 2 Cor. v. 2—4; Rev. x. 7 and xi. 14—18: Ps. ii. 8, 9; Luke xxi. 24—28.

If there is no proof of a great apostacy, on the supposition of a temporal millennium, the following passages will be seen to have an important bearing on this subject: Jer. xxv. 15—38; Dan. xii. 1; Joel iii. 1—17.

Respecting Isaiah ii. 1—5 and Micah iv. 1—5, see on page 17.

In reading other prophecies which have so often been quoted, as predicting a period of prevailing righteousness, before Christ's coming to judgment, notice very particularly the

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precise language in which they are expressed throughout, to see whether they *can* have their fulfilment in this old earth, before the works of the devil pertaining to it, and to the bodies of the righteous, are destroyed; keeping in mind whatever you may have already learned of the nature and location of Christ's future kingdom, and of the time and circumstances of its establishment. Compare again Isa. lxv. 17—25 with Rev. xxi. 1—4, and 2 Pet. iii. 11—13, and see if you can find a "*promise*" of new heavens and a new earth anywhere except in Isa. lxv. 17; and then, remembering that the object of Christ as the "second Adam" is to restore the ruins of the first, (Acts iii. 21,) compare all the prophecies which have been represented as describing figuratively the state of things during a spiritual reign of Christ for a thousand years, with what is recorded in Isa. lxv. 20—25, as pertaining to the new earth.

Notice also the duration of Christ's reign on the earth, when it is once commenced, as specified in Dan. ii. 44; vii. 14, 27; Micah iv. 7; Isa. ix. 6, 7; Luke i. 33; Rev. xi. 15. If any of the language of these prophecies cannot consistently be interpreted literally, it may, with as much propriety, be applied figuratively to the new earth, after the works of the devil in it are burned up, as to the old, before.

As to Rom. xi. 12, 15, 25, 26, which though they do not expressly *teach*, are often

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regarded as *implying*, a future temporal millennium, and the gathering in of the Jews, as a nation, notice the question or objection in v. 11, which it is the object of the Apostle, in the succeeding verses to answer. Then you will see that in order to have what follows a consistent reply, the word "*rather*," in v. 11, which was supplied by the translators, should be omitted; and in v. 15 the words, "*shall be*," which were supplied by the translators, should have been "*would be;*" and the last clause of v. 12 should be so read as to express the same idea. Compare v. 22, 23.

Does the word "*fulness*," in v. 25, denote literally and strictly *all* the Gentiles, or only all who are to be converted? Does "*all Israel*," in v. 26, denote literally all the carnal Jews, or all the *true Israel*, according to Rom. ix. 8, and Gal. iv. 28? See the passage quoted in the last clause of the verse, as it reads in Isa. lix. 20.

5. *The time of Christ's coming to establish his everlasting kingdom.* Dan. viii. 13, 14. Notice in this 14th verse, that the words "*concerning*" and "*sacrifice*" are printed in italics, to denote that they are not in the original, but supplied by the translators; and any one can see that the scope of the passage requires that the word "*including*" should be substituted for "concerning," and that "*desolation*," or "*desolator*," should be substituted for "*sacrifice.*"

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The same error, in respect to the word "*sacrifice*" being supplied by the translators of the Bible, when the sense and the truth evidently require the word *desolator*, must be noticed in v. 11, 12. Also in chap. xi. 31, and xii. 11.

To ascertain the meaning of "*the daily*," with, or without the word *desolator* supplied, compare these passages with 2 Thess. ii. 6, 7.

To know what is meant by the "*transgression of desolation*," in Dan. viii. 13, compare vs. 9, 10, 11, 12 and 23, with Deut. xxviii. 49—27, then read vs. 24, 25. Then, if you are at all acquainted with Roman history, read chap. xi. 14—35, which is Gabriel's explanation of "*the vision*," (see chap. x. 14,) beginning in chap. xi. 2, where the vision commenced. (See chap. viii. 3, 20.)

To gain a correct idea of this vision read the following passages in the order here specified. (1.) Chap. viii. 3, 4, 20, with chap. xi. 2. (2.) Chap. viii. 5—7, 21, with chap. xi. 3. (3.) Chap. viii. 8, 22, with chap. xi. 4, to the middle of v. 14. (4.) Chap. viii. 9—12, 23—25, with xi. from the middle of v. 14 to v. 36, noticing particularly vs. 14, 20; and comparing particularly v. 14 with Rev. xvii. 17, and v. 20 with Luke ii. 1—3, and v. 23 with 1 Maccabees 8th chap. and v. 31, with chap. viii. 11, 12.

But what is the meaning of "*sanctuary*," which is here represented as trodden under

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foot by these desolators? See Ex. xv. 17. Ps. lxxviii. 54; cxxxii. 13, 14. 2 Chron. xxxvi. 15, 17. Compare Rom. iv. 13. Now see Dan. viii. 19. And to know what shall take place in the last end of the indignation, and how the sanctuary is to be cleansed, or delivered from being any longer trodden under foot by these desolators, (Luke xxi. 24,) see Dan. xii. 1—3, 11—13; compare chap. vii. 11, 21, 22, 25—27, 13, 14; Isa. i. 27, 28, 31; Rev. xi. 15, 18; Jer. xxv. 12—33; 2 Thess. ii. 8; Dan. ix. 26, 27.

But when shall all this take place? "How LONG SHALL BE THE VISION?" "Unto 2300 days; then shall the sanctuary be cleansed." Now what period of time is here designated, and when does it commence? To arrive at a correct answer to this question, you must notice that Gabriel's commission (see verse 16,) was not all fulfilled at this time, (see verse 27.) Notice also, that, although he had explained everything else, he had, as yet, said nothing by which Daniel could determine when to commence his reckoning of the 2300 days, nor what period of time a day was designed to represent; while this was to him the most interesting and important part of the vision. Then notice that Daniel's anxiety for the cleansing of the sanctuary had led him to suppose that it would take place at the close of the captivity in Babylon, (see chap. ix. 2, 16—18.) But he had mistaken, or overlooked that part of the prophe-

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cy, which predicts the "*perpetual desolation*" of it "till the times of the Gentiles are fulfilled." See Jer. xxv. 9, 18, 27, 29—33; also Luke xxi. 24. Now compare Dan. ix. 21, 22, 23, with chap. viii. 16, and you will see that Gabriel's object in chap. ix. is to finish his commission, by giving Daniel the information which he needed respecting the 2300 days, and thus to correct his mistake in regard to the time for cleansing the sanctuary. Now, what does he say?

Verse 24; "seventy weeks are determined," or, as it is in the original, and as it should be in the translation, "*seventy sevens are cut off.*" Seventy sevens of what? and cut off from what? Why, he is explaining the vision of the 2300 *days*. Compare Matt. xxiii. 32; Luke xix. 41, 42; Heb. x. 14; ix. 12, 26; x 19, 20. Here, then, you see, is the death of Christ, at the end of 490 of the days of the vision; for 70 sevens is 490. Now the vision begins at the meridian height of the Medo-Persian empire, (see chap. viii. 3, 20,) and, of course, as history shows, in the reign of Artaxerxes Longimanus. These 490 days, then, cannot be so many literal days.

Now read verse 25, chap. ix., and compare Ezra vii. 7—26, noticing at the top of the page of your octavo Polyglott Bible, "B. C. 457," which is the year before our reckoning of the *birth* of Christ when the commandment went forth to restore and build Jerusalem, when the Medo-Persian empire was in

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the meridian of its power and glory, and when of course the 2300 days commence. Then add the 33 years from the birth to the death of Christ, 457
33

and you have the sum 490 *years*, showing that 490 of the 2300 days are just so many years. The death of Christ, then, seals the vision, i. e., it shows that 2300 days are intended to represent so many years, and that these years commence B. C. 457. Now take 457 from 2300
457

and the remainder is 1843, the year after the birth of Christ when he will appear in the clouds of heaven, to raise the righteous dead, and to cleanse the sanctuary, by pouring on the desolator that which is determined. See Dan. viii. 27; Jer. xxv. 29—33; Dan. xii. 1, and Rev. xi. 19. That a day is to be reckoned as a year in this symbolical prophecy, was to have been expected from what we read in Num. xiv. 34, and Ezek. iv. 6.

There is still another method of determining when Christ will come to raise the dead and close up the scenes of this world's probation.

Observe, in the first place, here, that a year is, and ever has been, the world over, the period of one complete revolution of the earth around the sun. This period has been divided into different portions, by different

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nations, and called by different names. But by comparing Rev. chap. xiii. with Dan. chap. vii. you will see how God has divided it, and how he intended that we should understand prophetic periods. Let these chapters be compared in the following order, viz.,—

Rev.	xiii.	2,	with	Dan.	vii. 7.
"	"	2	"	"	" 6.
"	"	7	"	"	" 21.
"	"	5	"	"	" 8, 20, 25.
"	"	5 last clause		"	25 last clause.
"	"	10	"	"	" 26.

Thus you see that the "little horn" in Daniel, and the "beast" in Revelation, represent the same power, viz., the Man of Sin spoken of in 2 Thess. ii. 3—12, and, of course, that the "42 months" in Rev. xiii. 5, designate the same period as the "time, times, and the dividing of time," in Dan. vii. 25. Now compare Rev. xii. 6 and 14, and you will see that "time, times, and half a time," or "the dividing of time," in Dan. vii. 25, (which we have seen is the same as 42 months in Rev. xiii. 5,) is the same period as 1260 days. See also Rev. xi. 3.

By comparing Rev. xii. 3, 4, with Matt. ii. 13, 16, you will see that the "dragon" here designates the Roman government.

Now no fact in history is clearer or better authenticated than this,* viz., that the Ro-

* See "Rev. George Croly on the Apocalypse," p. 113—117. "Prospects of the Church," by Hon. G. Y. Noel, p. 100, and Gibbon's "Decline and Fall of Rome."

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man government gave to the Man of Sin his power and his *seat* and great authority, (Rev. xiii. 2,) thus giving the saints with times and laws into his hand (Dan. vii. 26,) *in A. D.* 538, and that he was taken captive by the French government, and his "dominion taken away," (as predicted in Rev. xiii. 10, and in Dan. vii. 26,) *in A. D.* 1798, exactly fulfilling the 1260 days, a day for a year. Thus we learn that a month, in these prophecies, denotes a period of 30 days; a day for a year: for 1260 divided by 42)1260(brings a quotient of 30, the average number of days in a month.

Now since 42 months or moons designate, the world over, $3\frac{1}{2}$ years; who can doubt that "time, times, and half a time," or "the dividing of time," designates the same period, viz., $3\frac{1}{2}$ years, or $3\frac{1}{2}$ revolutions of the earth around the sun? Of course, then, a time or year in these prophecies designates 360 days, a day for a year; for 1260 divided by $3\frac{1}{2}$)1260(brings a quotient of 360, the average number of days in a "time," or year.

But again. If you will read the 8th, 9th, 10th, and 11th chapters of Revelation, you will see that the period during which the seven trumpets were to sound, closes with the resurrection of the dead, the rewarding of the righteous, and the destruction of the wicked from the earth. Notice particularly Rev. x. 7, and xi. 15—18, and if you have access to "Gibbon's History of the Decline and Fall of

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the Roman Empire," you can see why expositors of prophecy are nearly all agreed in the opinion, that chap. ix. 5, 10, was fulfilled by the Turks making incursions into the Grecian territories from A. D. 1299 to A. D. 1449, i. e., in precisely 150 years, the number of years in five months, reckoning a day for a year, and 30 days for a month: $30 \times 5 = 150$.

By consulting the same history, you will also find, that when these 150 years ended, the four Sultanies of the Turks, composing the Ottoman Empire, who had hitherto been "bound," i. e., restricted to the work of "tormenting," were now "loosed," i. e., received their commission "to slay the third part of men." On that very year the downfall of the Greek empire commenced; their independence ceased by a virtual acknowledgment, on their part, that their national existence was dependent on the consent of the Turkish Sultan. (See Hawkins' Ottoman Empire, p. 113.) Thus commenced the fulfilment of Rev. ix. 15.

Now, by consulting the Missionary Herald for April, 1841, p. 160, and the London Morning Chronicle of Sept. 18, 1840, you will find that on the very day of the closing up of the two periods of time specified in Rev. ix. 5 and 15, the independence of the Ottoman Empire was surrendered into the hands of the following Christian nations of Europe, viz., England, Russia, Austria, and Prussia.

Now, reckoning a day for a year,—

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An hour (Rev. ix. 15) would be		15 days
A day	" "	1 year
A month	" "	30 years
A year	" "	360 years
Then add	(vs. 5)	150 years,

and the whole period, 541 15 days, from July 27, 1299, when the Ottomans made their first onset upon the Greeks to "torment them," would end in Aug., 1840, the very time (Aug. 11, 1840) when the independence of the Ottoman Empire *was* surrendered, as stated above.

Now, says the Revelator, (Rev. xi. 14,) "the second wo is past, and behold the third wo cometh *quickly*." And what is this wo which is to come "*quickly*" after Aug 11, 1840? See verses 15—18, and chap. x. 7.

But further; history informs us that before A. D. 490, ten kings had arisen on the ruins of the western Roman Empire, and had formed ten separate kingdoms, France being the principal. (See Dan. vii. 7, 24.) These kingdoms were all governed by Pagan kings, and, during their reign, human sacrifices were offered in Rome. (See Dan. xi. 31, first clause.)

By the year 508 all these kings were converted to Christianity. From A. D. 508 to A. D. 538, the Roman Empire under their reign was nominally Christian, and not politically Papal. Thus was fulfilled Dan. viii. 11; xi. 31, middle clause; xii. 11, first

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clause, and 2 Thess. ii. 8. In A. D. 534, the Greek Emperor constituted the bishop of Rome head of all the churches in the following language: "We hasten to SUBJECT and unite to your holiness all the priests of the whole east." In another document of the Emperor's, dated March 25, of the same year, he refers to the previous one as having already been sent to the Pope, whom he calls "*head of all bishops, and the true and effective corrector of heretics.*" In A. D. 538, Justinian conquered Rome, and gave the Pope "his seat." See Rev. xiii. 2; Dan. vii. 25, last clause; xi. 31, last clause.

Now read Dan. xii. 11—13, noticing the marginal reading as the correct translation of the Hebrew. 1290 added to

508 the year when "the daily"

——— was taken away,

amounts to 1798 the very year when the dominion of the Man of Sin was taken away.

"Blessed is he that waiteth and cometh to the 1335 days;" for Daniel, after resting in the grave, (see Rev. xiv. 13, last clause,) shall "stand in his lot," with all the righteous dead, "at the end of the days"—not the 1290 days, for they were ended in A. D. 1798, and Daniel was not then raised from the dead,—but at the end of the 1335 days after A. D. 508.

508
1335

1843

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Another method of determining the year when the end will come.

By consulting Lev. xxvi. 14—18, 33; Ps. xliv. 11; Dan. xii. 7, you will see that the scattering of the Israelites as a nation, among the heathen, for their sins, was to continue "*seven times.*" Now we have ascertained (page 42) that "three times and a half" in prophecy are to be reckoned as three and a half prophetic years, or 1260 years. Of course, then, "seven times" would be just twice that number, i. e. 2520 years.

Now when did this punishment begin? See Isa. vii. 8; 2 Chron. xxxix. 9—11, noticing at the top of the page "B. C. 677," just 65 years from the beginning of the reign of Ahaz.

Now from 2520 years
take 677 the year before Christ when
—— the punishment began, and
there remains 1843 the year after Christ when the specified period closes.

But what will take place then? Will the kingdom, or the land of promise, be then restored to the Israelites as a nation? They are not, and never were, the rightful heirs of the promise. See on page 29; also on pages 31 and 32.

The time then when the true Israelites, the true seed of Abraham, will take the kingdom, to possess it forever, even forever and ever, (Dan. vii. 18, 27,) is A. D. 1843.

6. ***Respecting the day and process of final***

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judgment. A day of judgment must include a time of trial, or of decision, according to law and evidence, resulting in a separation of the righteous from the wicked; and also a time of executing the sentence of the law upon those who are proved guilty. The time of trial must always precede the time of execution. And in human tribunals some space of time ordinarily elapses between the trial and the execution of criminals.

Now is the *process of the final trial* of man, according to law and evidence, anywhere particularly described in the Bible? If so, where is it?

The *fact* of such a trial is spoken of in Ps. ix. 19; Eccl. xii. 14; Matt. xii. 41, 42; John xii. 31, 48; xvi. 11; Acts xvii. 31; Rom. ii. 16; xiv. 10—12; 1 Cor. vi. 2, 3. Compare Dan. vii. 22; 2 Tim. iv. 1; James ii. 12; 1 Peter iv. 5, 6; Rev. xx. 12, 13.

The fact of such a trial, together with the separation and the destruction of wicked men from the earth, is spoken of in Rev. xi. 18; Dan. xii. 1.

The fact of such a trial, together with the execution, is spoken of in Matt. xxv. 14—30; Luke xix. 22—26; Rev. xx. 11—15.

The separation which will result from the trial, together with the final doom of Satan, is spoken of in Rev. xx. 1—10.

The separation, together with the execution of the sentence upon the wicked, is

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spoken of in Matt. xxv. 31—46; John v. 28, 29; Rev. xi. 18.

7. Will the righteous and the wicked be raised from the dead at the same time? Luke xiv. 14; 1 Cor. xv. 21—23; 1 Thess. iv. 16; Rev. xx. 4—6; Dan. xii. 1, 2.

8. *Will the wicked be destroyed from the earth* IMMEDIATELY *after the* righteous are caught up to meet the Lord in the air? Rev. xvi. 1—21; Ezek. xxxviii. 14—22; Jer. xxv. 15—33; Joel iii. 1—17; Zeph. iii. 8.

9. *What then may we conclude respecting the period that will intervene between the time of separation of the wicked from the righteous, and the time of executing upon them the penalty of the law?* Compare 2 Peter iii. 7—12, with the passages last referred to above.

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